

ABSTRACTS

An Enquiry into the Attribution of the Book "*Al-Ḥu'afā'*" to Ibn al-Ghaḥā'irī

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Ḥamad b. Ḥusayn b. 'Abd Allah al-Ghaḥā'irī, known as Ibn Aal-Ghaḥā'irī (d. in the first half of fifth/twelfth century), has authored *Al-Ḥu'afā' wa al-Madhmūmīn* known as "*Rijāl-i Ibn al-Ghaḥā'irī*" in order to introduce the suspected, disreputable, and lacking in authority *rijāls* and narrators in the realm of Shī'a traditions. Since the seventh/fourteen century – after the appearance of this book – the Shī'a authorities and *rijāl* experts have brought up different viewpoints concerning Ibn al-Ghaḥā'irī and his book *Al-Ḥu'afā'*. Contemporary scholars, Shaykh Aqā Buzurg-i Tehrānī and Ayatollah Khū'ī, have not approved the attribution of *Al-Ḥu'afā'* to Ibn al-Ghaḥā'irī, as per

his authenticity and eminence of dignity, ruling out the possibility that Ibn al-Ghaṣṣā'irī might have written a book in which a great number of Shī'a *rijāls* and narrators have been debilitated. The writer has – in view of the opinions of the experts – first introduced different aspects of the two scholars' outlooks and then has made a critical review of them. In the end, he has found and expressed the reasons for the contradiction of the above viewpoint in Ayatollah Khū'ī's words and approach.

Keywords: the book *Al-Ḥu'afā'*, Ibn al-Ghaṣṣā'irī, critical review, attribution of authorship, validity of attribution.

A Survey of the Interaction and Encounter between the two Realms of Reading and Writing of the Qur'an from the Time of Revelation until the Development of the Seven Readings

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The research studies suggest that the companions (Ṣaḥāba) of the Prophet have strongly attempted to learn, read, teach how to read, and to write down the Qur'anic verses and phrases. However, the drawbacks and shortcomings existing in the Arabic handwriting of that era as well as the

differences that had occurred in the reading of some Qur'anic phrases, has given rise to two major questions for the Qur'an researchers. First, did the difference of readings occur under the influence of the orthography of the Qur'an? Second, are various readings and the orthography of the Qur'an subject to scriptural ruling (*tawfīqī*) or to the individual reasoning (*ijtahādī*)?

In this research, with a study of the historical documents and reports as well as the Qur'anic evidences within four historical periods that led to the formulation of the "seven readings" – i.e., the Revelation era, the beginning of the Islamic Caliphate, the period of integrated copies of the Qur'an, and the "development of the seven readings" (*tasbī' al-qirā'āt*) – we have attempted to review and analyze the manner of interaction and contrast between the readings and the orthography of the Qur'an. In the end, we have concluded that various readings and the orthography of the Qur'an had resulted from the personal reasoning (*ijtaiād*) of the readers (*qārīs*) and human beings rather than revealed by Allah.

Keywords: *qirā'āt*, *muḥāfa*, *rasm al-Muḥāfa*, *kitābat*, *ijtahād* and option of *qarā'āt*, integration of the copies of the Qur'an, the 'Uthmānī copies of the Qur'an, *tasbī' al-qirā'āt*.

The Status and Manifestation of the Qur'an and *adīth* in Persian Mystical Prose Texts (Up to the Sixth/Thirteenth Century)

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Persian language and literature has over time been so blessedly associated with Qur'anic and *adīth* culture that there remains no choice for the researchers who delve into the Persian literature today but to acquire knowledge of the Qur'anic and *adīth* doctrines. Fortunately, in recent years valuable works have been published concerning the Qur'anic and *adīth* manifestations in the Persian poetry. However, in relation to the impressionability of Persian prose, particularly the Persian mystical prose, from the Qur'an and *adīth* there are still many points left unsaid. In the present paper, the writer is attempting to review the unparalleled role of the Persian mystical prose texts in the trend of the association between Persian literature and the Qur'an and *adīth* up to the sixth/thirteenth century and to analyze the impact of the Qur'anic and *adīth* doctrines on the mystics' mind, language, and lifestyle. Furthermore, with reference to the frequently used Qur'anic verses and *adīth* in the mystics' prose works, he is

trying to elucidate the styles and procedures that they have employed in their approach to the Qur'anic verses and *ḥadīth*.

Keywords: the Qur'an, *ḥadīth*, mysticism, Persian prose.

A Glance at the Procedure for Preparation of *Sanad* in "*Man lā Yaḥīr al-Faqīh*"

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Shaykh al-ḥadīq is one of the distinguished scholars of the fourth/eleventh century whose famous book, *Man lā Yaḥīr al-Faqīh*, has always been favored by scholars and scientists to the extent that it has been regarded as one of the four Shī'a books (*Kutub al-Arba'a*) along with Shaykh al-Kulaynī's *Al-Kāfī* and Shaykh al-ḥusaynī's *Al-Tahdhīb* and *Al-Iḥḥār*. The chain of transmission (*sanad*) of this *ḥadīth* collection, which has been compiled at the request of one of the learned experts on legal rulings, is often not mentioned and various modes of writing have been adopted in the way *sanad* is written. In the end of the book, Ibn Bābway (Shaykh al-ḥadīq) has pointed out his own relation to the *ḥadīth* masters and scholars so as to compensate this shortcoming of the chain of transmission of his book.

The present paper is dedicated to the study of the procedure in which the chain of transmission of *Man lā Yaḥīrahū al-Faqīh* is formulated. Here, the author has also pointed to Ibn Bābway's method for the compilation of the *aḥādīth* of this book and touched upon such issues as suspension of *sanad*, elaboration on the eliminated *sanads* and adoption of *aḥādīth*.

Keywords: *Man lā Yaḥīrahū al-Faqīh*, *aḥādīth*, *mursal* (incomplete in chain of transmission), *sanad*.

Shī'a and the Mu'tazilite Exegetical Views

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The present paper is trying to display the closeness and homogeneity of the Imāmī and the Mu'tazilite exegeses and constructive exchange of ideas as well as the benefiting of Shī'a scholars from the exegetical views of the Mu'tazilites. Hence, the most significant Shī'ī exegetical works, i.e., Sharīf Murtiḥā's *Amālī*, Shaykh al-Ḥūsī's *Tebyān*, and Tabarsī's *Jawāmi' al-Jāmi'* have been surveyed and their borrowing from the exegeses belonging to the dignitaries among the Mu'tazilites such as Rummānī, Balkhī, Jubbā'ī, and Zamakhsharī along with some constructive criticisms of these exegeses are pointed out.

Furthermore, admiration of the eminent figures of both schools for each other, particularly Imāmī's praise of the Mu'tazilite's exegetical views are brought up in order to further elucidate the constructive and sound relations of the ancients, to help creating closer rapport among the Islamic schools, and to encourage Muslims unity.

Keywords: exegetical views, Mu'tazilites, Shī'as, homogeneity, constructive criticism.

Abū Zayd's Ideas and his Impression of the Qur'an

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The validity of one's impression of the Qur'an is subject to principles and presuppositions such as belief in the attribution of its concepts and phrases to God and the possibility of the interpreter's approach to the content and the purpose of the verses denoting the culture of the age of Revelation rather than being influenced by the culture of the *Jāhiliyya* (Paganism). Yet, the above principles have been challenged in the works of such Qur'an researchers as Abū Zayd who has been impressed by modern linguistic and semantic hermeneutics. Their claims have added up to

abandoning the efficiency and validity of the Qur'anic verses in presenting and proving many of the meanings and goals that are regarded as reliable in the traditional interpretation.

The present paper is attempting to briefly introduce some of these claims and criticize them.

Keywords: Naḳr ḳāmid Abūzayd, understanding the text, text and culture, understanding in the historical climate, the Qur'an and the culture of the time, understandability of the Qur'an.

The Family of Zangī Faryūmadī

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The family of Zangī Faryūmadī, who were entitled as viziers for five generations as asserted by Abu al-Qāsim Kāshānī – the historian of the court of Uljaitu – were in charge of premiership, administration and in high authority almost throughout the reign of the Mongols both before and after Hulagu Khan rose to power in Iran (654/1256). Along with serving the neoteric ruling system of the Il-Khanids, they were also capably open-handed in promotion of knowledge and cherishing poetry. The study of the lives of the celebrities of this

family, which is undertaken in the present article, will somehow delineate this part of the Iranian history, i.e., the Il-Khanid era, and will also portray the cultural features of Khorasan in that era which is to be considered as the informal capital of the Mongol Il-Khanids.

Keywords: Mongol Il-Khanids, the family of Zangī Faryūmadī, ‘Izz al-Dīn Tāhir, Wajīh al-Dīn Zangī, ‘Alā’ al-Dīn Muhammad.